

In the Waste Basket.

BY EDWARD MASON.

This week finds me still in the shade; but this time in the sanctum of the EVANGELIST office. On my left, our brother Yoder is busy preparing copy for the coming paper. The pleasant hum of activity from the composing room falls delightfully on the ear, and seems to inspire one to write. This may probably account for the many sharp things we meet with in the editorial columns. Before me is a bunch of rejected manuscript taken promiscuously from the waste basket. And without any preliminary remarks, I will at once proceed to examine it, and according to promise give the result to the Brotherhood.

The first article I notice is from a brother in the East, who requests that he may be "briefly heard" on the matter of Church Government. His "brief" article numbered nine pages, nearly the size of Foolsap, and it was still unfinished. I would judge the author to be competent to write well, but his article is written with such inexcusable recklessness that we do not wonder at its fate. The verbosity of style, the superfluous use of dashes, the extreme carelessness in the chirography, and the consequent illegibility of a great part of it, completely overbalances any good points it may contain, and so it was decided.

The next we picked up is a report of a German Baptist lovefeast. It consisted of four full pages of legal cap closely written. It fully describes the inconsistency of some of the G. B. elders. This is an old story, and one which is, with most of us, too familiar, and those who know nothing about it would probably as well remain in ignorance. As there has been a little dissatisfaction about the insertion of such articles, I am sure the readers of our paper and even the writers of the articles themselves, did they know how many of this character were received, would be glad that so many of them were rejected.

And now here are fourteen sheets of common note paper, on Church Government. It is only a reiteration of what has often been published. It savors so strongly of annual-meetingism, that it would be more suitable for the organ of the German Baptists than the EVANGELIST. The editors deserve a vote of thanks for not inserting it. How long will it be before it is thoroughly understood that the government of the Brethren Church is Congregational, and that her creed is the New Testament!

Next we have a brother who has taken "a flight amongst the clouds," and carried all the punctuation marks and capitals with him. A good deal of it, though written with ink, is hard to decipher. Brethren for pity sake, have mercy on the editors and compositors and write plainly.

Another brother writes and adds, "you must not put my name to this"—and after reading the article, I do not wonder that he does not want his name associated with it.

And here, behold you, is one of my own productions. Of course, like every other author, I thought it was good—too good for the waste basket, but am willing to bow to the inevitable, and succumb to the decision of the editors. But I am far from being discouraged, for I find among my doomed companions are some of the illustrious lights of the Brotherhood. Therefore we must not be disheartened brethren.

I find several articles on the "Soul not Immortal" question, both pro and con. Some of them are very personal, and show to what a pitch the feelings can be worked up, when our favorite hobbies are assailed. It also exhibits the fact that if our souls are mortal, a great deal of our Christianity, too, savors of mortality. Brethren in the discussion of these matters of faith, do not murder brotherly love and patience. Keep cool.

Now comes the poetry! What poetry! But I guess I had better say nothing about it. However, if I could say something to discourage our would-be poets and cause them to turn their latent talents in a more promising channel, I would be tempted to try it. I have noticed that when persons get the idea into their heads that they have poetical talent, they can stand more discouragements than any class of people. When their ef-

forts are not appreciated they blame it on the ignorance of the people, and think they are a century in advance of the age. So many mistake rhyme for poetry. Brethren and sisters stick to prose.

Next we have a letter from the vicinity of Conservative headquarters in Northern Illinois. It tells of a G. B. council meeting at which a minister and a deacon were elected. The deacon promised adherence to the order and was duly installed; but the brother who was elected to the ministry, would only promise allegiance to the order of the Gospel. This stopped his installation, although the church was in favor of it by a large majority the elders vetoed the decision. This was rejected because of the overflow of German Baptist inconsistency at the time, and therefore had become monotonous.

Next comes a weighty man from an adjoining county, with a communication from Pennsylvania. This same brother has been taking a great interest in Pennsylvania of late. He tells us that after the Mexico conference, many of the German Baptist elders were scattered through Western Pennsylvania. It fell to the lot of John Wise to go to Washington county. An old sister who had recently been baptized by brother Henry Wise was sick, and, as the G. B.'s were about to hold a lovefeast, desired to commune with them. This was put before the church, which decided: "as brother Henry has not yet been expelled, her baptism is valid;" so they met at the old sister's house to hold a lovefeast. Before commencing, however, Elder John must have a secret interview with her. In short, he told her if she would, in case of recovery, work with them she might commune. Her husband, who is not a member of either church, objected to this, and she positively refused, and they departed without communing. A dispatch was sent to brother Henry Wise to come forthwith to hold a communion at her house. They gathered up twelve or fifteen brethren and held a communion. The sick sister was elder John's sister-in-law, and her son-in-law a G. B. deacon and secretary of the church communed with her. Then the G. B.'s lost instead of gained a member. The writer of this article had only a short time before this, found fault with the editors for publishing so much about the German Baptists and gently hinted that they should not do so again. Therefore when this communication came the editors thought they would give him a dose of his own medicine.

Then we have a few long obituaries with several verses of poetry attached. Then next we find an article, with no name, on agriculture, with a moral at the end of it. All of it could be said in a few lines.

The last one I shall notice is written on very transparent paper, and with pencil at that. It is good but is entirely too carelessly made up. At least too careless, for the one that wrote it who is competent to do better. The note accompanying the communication explains it all. He writes, "I am too busy to correct and condense as I should. I am not a natural writer, but wishing to do for the EVANGELIST what I can, I am never too busy to send something in this shape if desired." It would be a great deal better if the brother would have put his article aside for awhile until he found time to read it over and correct and condense. When the correspondents do the best they can, the editors will gladly correct their manuscript. I know that if all were published that came to the office, even the writers themselves would not like it. We ought to be thankful to the editors for their patience in this matter, and so let us try to help them along.

Where there is a shadow, there is also shelter; the roof that shuts out the sun may shut out the storm as well.

The sorrows of a noble soul are as May frosts, which precede the milder seasons; but the sorrows of a hardened, lost soul, are as the autumn frosts which foretell but the coming of winter.

The man who treats his fellow as a mere means for the supply of his wants, and not as a human being with whom he has to do, is an obstruction clot in the human circulation.

Hic Et Ubique.

BY A. RAMBLER.

EVANGELIST No. 29, July 22, 1885, now receives the attention of the Rambler. His first call was upon the "Primitive Church and its Customs." It appears that the writer of this communication is also a Rambler, calling upon historians to ascertain facts relative to the church of Christ in times that are past. He tells us that it was a well organized and systematically arranged institution. It is possible that a ramble among the gospels and epistles of the New Testament would reveal the fact that the man of sin had already a hand in moulding some of the customs in that primitive age of the church to which he refers in his communication. The author, however, is on his way back toward the apostolic age, so we will wait until we see what the end of his ramble will reveal. Next comes "Christian Courtesy." It is something that is very desirable. However as the author of the article referred to, intimates that we sometimes look through a kind of spectacles the lens of which has the power to produce a certain kind of appearance. His intimation is that we use these occasionally, but it is the opinion of the Rambler that, that is the general way and only occasionally we put on spectacles with clear lenses that do not dwarf or distort that upon which we look. The Gospel lens is the only one that can and will present an object in its true appearance and give it the proper shape and colors, the Gospel lens has much charity in it. Next we notice "Liberty of Conscience,"—very well done brother, your article teaches a great deal. It seems to be all confined to religion. Is not conscience a creature according to knowledge?—If so liberty of conscience means liberty according to knowledge, does it not? Will it change an act that is wrong and make it right, or make a good deed of it, if it is according to the knowledge possessed by the party doing said wrong act? This article is followed by "Day of the Lord." The author of this no doubt was taking a careful look through a Gospel lens. He attributes the power that saves to the redeeming blood of Jesus Christ. The writer of "A Serial of Instructions etc.," has turned his battery, full force, upon the foundation claimed for Annual Meeting,—guess the fabric will fall, its foundation is a sandy one. "Mental Lunch" should be read and reread by many preachers, and lay-members too. Many preachers and members in the church think, (judging from what they say) that the spirit of a rich, or honorable person is of greater value than that of a poor erring sinner.—"Christianity vs. Woman"—With this communication we now feel at home. Reply to "Deluded," "Dissatisfied," "Disappointed,"—is very good. One thing in the estimation of the Rambler has been omitted: The Brethren Church is referred to as being organized at Ashland and Dayton Conventions. Brother Brown uses the word organized in that sense in his call "Extraordinary." Organized means that it exists as a body since that time, but did not so exist before. The Rambler always understood that the work done at the school house in Indiana,—at Ashland and Dayton, was that of reorganizing or reconstructing a body that had existed before as an organized or constructed body. Is the Rambler right or is he wrong? Will brother Brown answer? The "Church and Field" is still interesting. It tells how the work is moving along. On page six we find "The Soul is Immortal." Much has already been said upon this subject, much more no doubt remains to be said. A proper distinction should be made between soul and spirit, we use them as synonymous or exchangeable names, but not with propriety, properly speaking soul means one thing and spirit another. The spirit is immortal, there is no use to try to deny it. Just as reasonable to deny the immortality of God himself. Death is the separation of soul and spirit, life goes with the spirit in the separation. "Parvum in Multo," "Balsbaugh to Stifler," "Saying Amen to Jesus," "Stand at the Head," etc., the Rambler enjoyed himself as he called upon these, received words of courage admonition, praise and the like. If time and opportunities are presented we may go rambling again.

If Christians lived nearer to God, they would have no difficulty in loving one another.

After reading the doctrines of Plato, Socrates, or Aristotle, we feel that the specific difference between their words and Christ's is the difference between an inquiry and revelation.

That may be right which is not pleasant, and that pleasant which is not right; but Christ's religion is both. There is not only peace in the end of religion, but peace in the way.